

Friendship

WINTER 1986-7

友誼

TAIWAN
R. O. C.
TAITUNG

GOOD SHEPHERD FAREWELLS THE PRICE FAMILY

Beth and Tony Price hold a parting gift from the Chinese congregation. With them are Fr. David Chee, Mrs. Marina Lin (the artist) and her husband, Mr. Joseph Lin.



Editor: Christine Cooper

BISHOP'S MESSAGE

Prepare for the Diocesan Synod – February 5-7, 1987

We need your prayers.

Phil. 4:6 'Have no anxiety, but in everything make your requests known to God in prayer and petition with thanksgiving.'

Matt. 11:9 'And I say unto you, ask, and you will receive; seek, and you will find; knock, and the door will open.'

Our 27th Diocesan Synod will be held from 5th to 7th February, 1987 at the Church of the Advent on the campus of St. John's and St. Mary's Institute of Technology, Hsinpu. One of the major tasks of this meeting is to form a Search Committee to look for candidates for the election of a new Bishop early in 1988.

It has been a hard and challenging job for me since I was consecrated by the Presiding Bishop, in January, 1980, as the third bishop of this diocese. In 1983, I promised that it would be the proper time for me to retire as soon as the following goals had been achieved:—

- i. to complete 5 new church buildings (7 now completed),
- ii. to raise US\$1 million for an endowment fund (now at 1.15 million) and
- iii. to ordain 5 full-time clergy (just now accomplished).

With God's blessing, and supported by all my brother-clergy and faithful members of the church, the abovementioned goals have been reached.

Recently, due to my general health and also to my having had two surgical operations in November, 1986, I expressed to the Presiding Bishop my personal wish to retire. With his consent, I now urge all who have known me well, please to pray for me and to agree to release me from my present responsibilities in March, 1988, if not sooner.

As resolved by the Council of Advice in November, 1986, each parish has nominated seven people, three clergy and four laypersons, for the Search Committee, which will then be made up of the seven (also three clergy and four laypersons) who received the greatest number of nominations. From this Committee, the bishop will appoint a convenor. It will take at least nine months to complete their nomination list for the election of the fourth bishop of the diocese. Of course, at the Synod, the floor will still have the opportunity to add nominees for this post, if the proper procedures have been fulfilled.

Secondly, due to the earthquakes which occurred on November 15, 1986 (6.8 on the Richter scale), December 21, 1986 (5.5) and January 6, 1987 (6.2), some of our old church buildings and the diocesan building have been damaged. We need some US\$72,000 (NT\$2.6 million) for restoration. Therefore we want you to increase your contribution by about 15% so as to meet this requirement.

Lastly, we always encourage spiritual growth within this diocese. We already have sufficient 'hardware' (church buildings) but how are we to fill in the 'software' (faithful members)? This is very important.

I sincerely hope, therefore, that we will pay more attention to these matters and make good preparation before we attend the forthcoming Diocesan Synod. We need your prayers. And may God bless you.

Your servant in Christ,

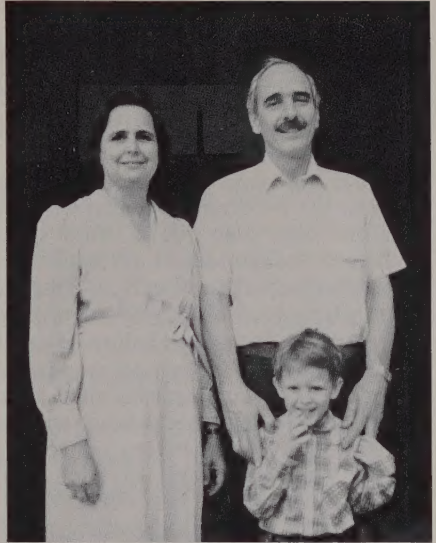
+P.Y. CHEUNG
Bishop of Taiwan

FAREWELL TO THE PRICE FAMILY

Considering how rapidly the composition of Taipei's foreign population changes, five years is quite a long time for a family to remain here. For the Price family, their five years have been very significant not only for themselves but for the Church, particularly for the parish of Good Shepherd, of which they have been outstanding members.

Soon after their arrival, Tony Price took over as director of stewardship, with remarkable results. No-one who heard or read it (Friendship, Autumn 1983) will forget Tony's testimony to God's provision of needs, which was a powerful factor in the response of the congregation, Chinese and Western, to his stewardship call, after which the church pledges more than doubled. (Dean Chien invited Tony to give a similar sermon at the Cathedral on November 16, 1986.)

In their own lives, since their decision, even while on the brink of bankruptcy, to tithe and to make this donation in advance each month, their work has been greatly blessed, to such an extent that Tony has been able to start a company of his own, sourcing hi-tech components for computers, and already has branch offices in Boston, Hong Kong and Taipei. The departure of this family for Singapore, where a new office is being set up, has left a large gap in our church in Taiwan and in the community here in general.



The Prices' involvement in church life was great. As well as leading the stewardship, Tony was Senior Warden and a faithful and hardworking member of the Vestry. His wife, Beth, helped to organise the English-speaking Women's Group. Their elder son, Chris, regularly served as an acolyte and was the prime instigator of the parish retreat at the end of 1984, at which he also made valuable contributions to the discussions.

Besides the tithe, Tony and Beth have been more than generous to the Church, donating, amongst other things, a computer and two of the new pews. For the Church abroad, it was Tony's suggestion and urging that began the appeal for the victims of Mexico's earthquake, for whom US\$4000 was collected and sent to their bishop. Half of this amount came from Good Shepherd.

Tony and Beth contributed much to our music. A strong bass and soprano, respectively, they were the backbone of the English choir in regular services. On special occasions, in quartets and other small groups, they introduced new and beautiful music into the worship.

In the wider community, they were very active and popular participants in Taipei's Community Amateur Theatrical Society. Beth also taught classes in the use of the computer, for the Taipei International Women's Club, and worked in the library of Taipei American School.

With the members of Good Shepherd, the Price family shared the wide range of their joys and sorrows – Willie's birth and baptism, the marriage of the eldest daughter, Melinda, Chris's confirmation and, later, his very tragic death, and most recently the arrival of the first grandchild, Melinda's daughter.

Each of the Good Shepherd congregations gave a farewell for Beth, Tony and Willie on October 26th, at which presentations were made (see cover photo). We have all been encouraged by their real, strong and persistent faith and are sure it will be a similar inspiration to their new parish in Singapore. We thank God for their time with us and look forward to promised return visits.

RECENT HAPPENINGS

October

More than sixty women from around the island gathered in Hsinchu for a three-day conference organised by the Ecumenical Cooperative Committee, the Taiwan branch of the Christian Council of Asia. Several of our Episcopal Churchwomen were there, including the chairwoman, Mrs. Marina Lin. She later gave a report on the meeting to Taipei members who had been unable to attend.

Mrs Lin said that after the opening service, at which Bishop Cheung gave a short address, the programme began with a lecture on the status of women in the Bible. A Roman Catholic nun, Sister Kim, first spoke about those in the Old Testament, examining the degree of independence of spirit in women of those times, and then compared them with those mentioned in the New Testament. Next, Professor L.H. Kiang, also a woman, gave a talk which looked at modern women from the same angle.

General discussion followed on the role of today's women, in the family, in the outside workplace and in efforts to combat world problems such as famine and the denial of human rights. The discussion was then focussed on a local topic of special concern, namely, the plight of the aboriginal women who live in depressed conditions in the mountains of Taiwan and what the women of our churches could do to help them and other needy people.

At the conclusion of each day's programme, Compline was said, led by a Roman Catholic delegate the first evening and an Episcopalian on the second.

Mrs Lin said that after this meeting the Episcopal Churchwomen's groups made a donation towards the relief of victims of the recent typhoon 'Wayne' in Penghu Island.

November

On Saturday evening, November 1st, at the beginning of a pastoral visit to the clergy of our southern churches, Bishop Cheung was taken ill in Taichung and had to be returned quickly to Taipei, where he was admitted to Taiwan Adventist Hospital the next day. On the Monday morning he underwent an abdominal operation, during which the surgeon also did a biopsy of the prostate gland. This proved to be malignant, so a second operation was performed one week later. After a further week for recuperation, which included a visit from the choir of Good Shepherd who came to sing to him, the Bishop was discharged on November 17th. The doctors have told him that he is "good for another ten or fifteen years". Since this means the chance of equalling or even surpassing his father's lifespan of seventy-seven years, Bishop Cheung declares himself satisfied! Please pray for his full and speedy recovery and for this last part of his work in this diocese and his approaching retirement, which he plans for March, 1988.

The diocesan car has already retired, after nine years of service! With the help of a very welcome gift of US\$3000 from Bishop Joseph Heistand of Arizona, a new Yueloong has just been purchased. The Bishop's driver seems delighted.

December

Because of the increasing pressures of his new position at Taipei American School, the Reverend Livingstone Merchant found it necessary to relinquish his role of honorary assistant priest at Good Shepherd and to join Fr. Graham Ogden in the pews and on the preachers' list. From June until December, the weekly English services alternated between Holy Communion, with a variety of celebrants, and Morning Prayer led by a layman, with sermons from quite a number of both clergy and laity.

On December 19th, the Reverend Ron McBride arrived from the USA to become the English Chaplain. He was inaugurated on Sunday, December 21st, in what was a grand festival for the twentieth anniversary of Good Shepherd's dedication.

On this occasion, Bishop Cheung also confirmed two of the parishioners and dedicated the new cross, dossal, candlesticks and pews. The Eucharist was celebrated by Fr. David Chee and Fr. McBride.

Fr. McBride has come, initially, for a two-year term.

NEWS FROM THE PARISHES

Holy Trinity, Keelung Nine parishioners attended the one-day retreat held at St. James' Church in Taichung, with their own Vicar, Fr. Samuel Liao, as conductant. The main program consisted of his presentation, 'Who's Who in the Bible', and a seminar on Faith led by Fr. Charles Chen, the local Vicar. With hymns and prayer sessions, the day culminated in an afternoon Eucharist. Visitors were also taken to see Tung Hai University and its famous chapel.

Advent Church, Hsinpu The students' Christian Fellowship meets on Wednesdays for a program which begins with Evening Prayer, followed by some activity. In the Bible studies and the discussions this semester, the general theme is "Who do you say I am?" The Fellowship also meets on the second and fourth Sundays of the month, first for the Chapel service, during which they sing an anthem. Afterwards the members join in something such as, recently, a meal with the vicarage family or a long walk in the countryside. On another occasion there was a basketball match against the Youth Fellowship of Good Shepherd.

St. John's Cathedral, Taipei In November, Bishop Cheung travelled to Tainan to present to the Tze Ai (Love) Orphanage for handicapped children a cheque for NT\$20,000. This gift was in memory of a St. John's parishioner, Dr. Tan Yee-kung, and was made by his family.

Good Shepherd, Shihlin The curate, Deacon Bao, had quite a long spell in hospital, from November 6th to 18th, with a particularly vicious rash which, some years ago in Mainland China, used to be fatal. Fortunately, with advances in medical science, Deacon Bao has made a good recovery, for which we thank God.

At the beginning of September, the Youth Fellowship began working to put together a news bulletin, called 'Sheepfold', for teenagers. It is now in production and gives a monthly report on Fellowship activities.

Following one Thursday Evensong, a short service was held at the home of a parishioner, Mrs. Liang, to bless her new business.

St. James', Taichung Members of the congregation felt they were acting as ambassadors for their country by organising a "Family Fun Day" for their Japanese neighbours in Taichung. Sixteen families accepted their invitation to join in a special church service and a friendly time together with a barbecue lunch and family games for everyone. St. James' parishioners were happy with the success of their efforts to show their hospitality in this way.

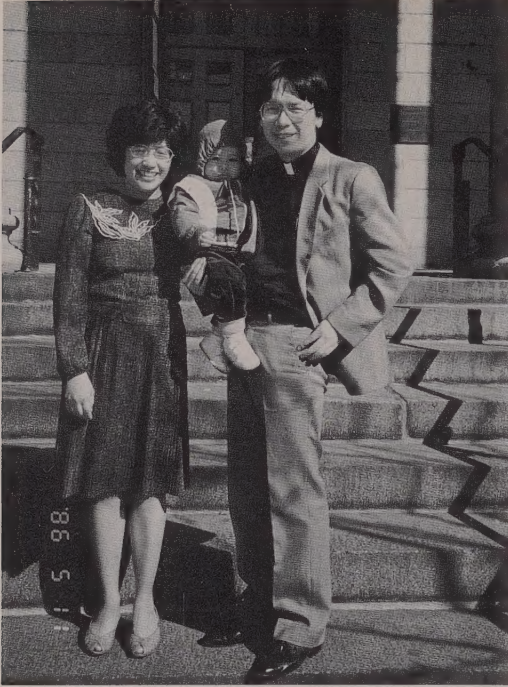
All Saints', Kangshan The enrolment number has now risen to one hundred and sixty at All Saints' new kindergarten, which, thanks to the hard work of Fr. Stephen Hu and the teachers, has already earned a good reputation in the district and gained its government license.

St. Luke's, Hualien Because some of St. Luke's congregation, particularly those older folk who went to school during the Japanese occupation, can speak only Taiwanese and Japanese, special provision has been made for them in that the sermon each week is now preached once in Mandarin and then again in Taiwanese. The service itself is in Mandarin. Although there is still a language barrier between these people and the Mandarin-speakers, everyone joins in passing the Peace, which helps to promote the friendship which does exist among all the parishioners.

A youth fellowship has been formed. The ten or so young people who meet each Saturday evening have started a choir, with the aim of singing at the Sunday services.

St. Luke's activity centre has widened its community service and now offers five English classes for children and three for adults, two classes in each of Japanese, Mathematics, and the use of the abacus, a mental arithmetic class and one in dancing.

TWO CLERGY FROM ABROAD



The Lai Family at St. Paul's

In June, 1986, the Revd. Peter Lai arrived in Taiwan to join our staff for a period. Originally from Hong Kong, Peter was educated there and at Saskatchewan University in Canada. He then spent three years at Wycliffe College in Toronto studying for the ministry. While engaged in field education in a Toronto parish, he was introduced to our Bishop Cheung, who was visiting Canada at the time. The Bishop spoke to him of the need for bilingual clergy for the Chinese ministries in the USA and agreed to ordain him, upon the request of his present bishop, for this work. After his ordination, Peter served in Boston as Priest-in-charge of a small Chinese congregation which shared the facilities of St. Paul's Cathedral. It is from there that he has now come.

Peter has been to Taiwan twice before, once in 1973 on a nine-day tour with his family and then again in 1981 for his honeymoon. Margaret, his wife, was also born in Hong Kong but they met in Saskatchewan. Both were university students and had joined the same parish, where Peter, who had a car, was in the habit of chauffeuring church members to and from parish meetings. Margaret was obviously his favourite passenger. Now they and their son Justin are spending a year in Taipei.

Peter is the curate at St. John's Cathedral. He is responsible for the internal affairs of the parish such as the roster of clergy to lead the daily office and celebrate Holy Communion. Besides himself and Dean Chien, this involves the Revd. Y.R. Hsia, who was president of S.J.S.M.I.T. before his retirement in 1985. Then, of course, there are sacramental duties, including preaching. For this, Peter has had to brush up his schoolboy Mandarin, since his usual languages are Cantonese and English.

Peter also organises the weekly meetings of the Cathedral Christian Fellowship. Once a month they have a guest speaker and, on another evening, a discussion group. There are also various social activities.

Margaret is involved in some of the parish doings but most of her time is taken up with housework and caring for her husband and 21-month-old Justin.

The Lai family are due to stay with us until May, 1987. After that, they plan to return to the USA to work with the Chinese-American congregations of the Episcopal Church.

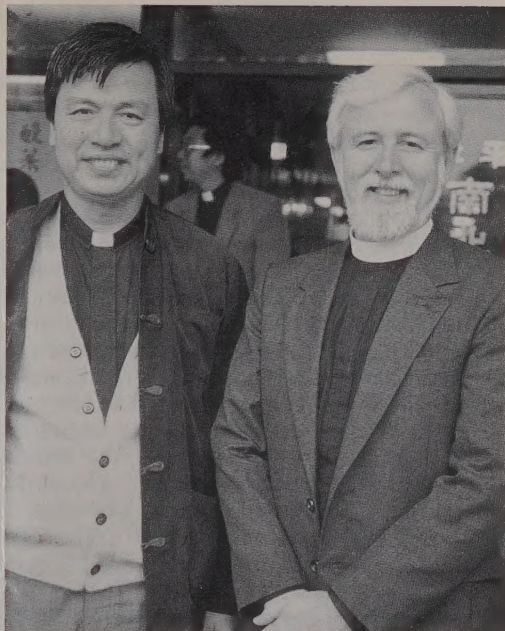
The Revd. J. Patrick Mauney made a three-day visit to our diocese in November, arriving on the 16th. Fr. Mauney is from the World Mission Department of the Episcopal Church of the USA. Previously a missionary in the church in Brazil, he is now the coordinator of Overseas Ministries. His work is concerned with the affairs of both long-term missionaries and short-term volunteers for overseas service. He also arranges financial assistance for indigenous members of the missionary dioceses, in the way of scholarships for them to study in the USA for higher (post-graduate) degrees that are not available in their own countries.

After consultations with the Executive Council of the Episcopal Church, Fr. Mauney and the Executive for World Mission, Ms. Judith Gillespie, are now working on setting up separate secretariates to deal with the different overseas areas. Fr. Mauney's special task is the re-establishment of an Asian-Pacific office to coordinate relationships between the overseas dioceses and the Episcopal Church in the USA. To this end, he was visiting several sections of the Anglican Communion, here and in Seoul, the Philippines, Bangkok and Sri Lanka.

On his last day in Taipei, Fr. Maaney was entertained by Bishop Cheung, just discharged from hospital, to what the Bishop describes as "a simple lunch". Sharing a variety of dishes which included a steaming "fire-pot" were Professor Ma, Dean Chien and Fr. Chee, as well as Dr. Yeh, president of S.J.S.M.I.T., and its chaplain, Fr. Lin, who afterwards took our visitor to see the college and then the National Palace Museum.

Fr. Maaney left for Manila on 19th November on his way to Australia for the Anglican International Meeting in December. The purpose of this conference, held at St. John's College, Brisbane, was for representatives of *all* Anglican mission agencies from around the world and from twelve partner provinces (USA, Japan, Korea, Papua New Guinea, New Zealand and so on) to explore together ways in which we may all increase our commitment to mission and better deploy our resources and coordinate our efforts.

At the end of this meeting, Fr. Maaney returned to the USA, after five weeks away from home, in the middle December.



Dean Chien and Fr. Maaney

NINE PRAYER POINTS FOR SOUTH AFRICA

from "Church Scene", by kind permission

In the course of giving the annual Olivier Beguin memorial lecture for the Bible Society in Australia in 1986, Anglican South African evangelist, Michael Cassidy, gave nine prayer points. He later summarised them as follows:

1. That government leaders and people will not harden their hearts like Pharaoh.
2. That the embryonic humility developing in South Africa which is slowly recognising that we have "blown it" should blossom into full scale repentance.
3. That God will grant hurt and outraged and despairing blacks the spirit of forgiveness.
4. That Christian leaders may know God's wisdom. (James 1:5)
5. That Christian leaders will remain emotionally and spiritually strong amidst all the pressures.
6. That God will physically protect Christian leaders and all working for reconciliation in an ever increasingly dangerous context. (Psalm 91)
7. That the National Initiative for Reconciliation ministries will prevail against the odds created by government repression and consequent intensification of polarisation.
8. That (overseas) Christians may be led to support the National Initiative for Reconciliation (NIR) ministries with intercession and generous giving.
9. That South African Christians will remain a praising people – regardless! (Hab. 3:17)

In the editorial of the same issue of "Church Scene", Gerald Charles Davis has given some information about the NIR. "Part of its programme," he writes, "consists of bringing a busload of Blacks from Alexandra, Soweto or one of the other Black townships to Pietermaritzburg's conference and retreat centre for a period of teaching, inter-racial confidence building, prayer and study. Each busload costs 5,000 Rand (US\$2200)." He was told by Mr. Cassidy that the 'NIR News', which is "the only means of keeping the separated, scattered and largely unorganised constituents of NIR informed about each other", has difficulty in getting the funds necessary for its printing. For one issue, 20,000 Rand (US\$8900) would pay for its printing and distribution. Donations may be sent to Mr. Andrew Macintosh, GPO Box 4284, Sydney 2001, Australia (made payable to "African Enterprise NIR").

BIBLE TRANSLATION IN TAIWAN

In July, 1985, the Reverend Graham Ogden left the Taiwan Theological College, where he had spent seven years lecturing in Old Testament, also writing (most recently a commentary on Ecclesiastes in both English and Chinese), to take up new work. He is now the United Bible Societies' Translation Consultant working with the Bible Society in the R.O.C. Of this work he has written:

"For anyone who has struggled with a foreign language and culture, the sense of relief one feels at being once again able to communicate in one's mother tongue, or to hear one's own language spoken in a crowd of alien voices, is very real. This holds true for the tourist who is at pains to know how to get to a certain place on time, as well as for one who lives in a multi-language world. It is very true for those minority groups who are forced by circumstances to speak the language of the majority. No matter how well they speak the other language, the language of the heart is still their own mother tongue. This is the one which communicates to them the clearest, and the one in which they are most at home expressing their own thoughts and feelings.

"For reasons such as these, the Bible Society movement has worked for years to bring the Word of God to each language group. In the Taiwan context, the older Union Version and the modern language translation known as Today's Chinese Version (similar to the Good News Bible in English) are available. Taiwanese speakers have an old translation in romanised script, done over half a century ago. Work has begun on a new Taiwanese translation which will follow the 'dynamic equivalence' principle which lies behind the Good News Bible.

"However, the mountain tribes of Taiwan, who constitute such a large percentage (almost half) of the total Christian community, do not all have access to God's Word in their own languages. To date there are New Testaments available in several of the ten languages spoken by the mountain tribespeople. None of them has a complete Bible. Of course, those who can read Chinese or Japanese have access to a Bible in those languages, but there is great need expressed by the mountain churches for a Bible in their own language. Another group which does not have a Bible is the Hakka community. Although they speak a Chinese dialect, there is no Hakka Bible they can use in personal or congregational worship. Work has been under way for over a year now to translate the New Testament into the Hakka dialect."

In his sermon on Bible Sunday (2nd in Advent), Dr. Ogden gave further insights into the Bible and the work involved in its translation. Speaking of the central importance of the Scriptures in a Christian's life, he said that our basic commitment is to the idea that through all the Bible's variety of legends, poetry, stories of people and sometimes fanciful events, God has spoken, and continues to speak, to us. We must keep reading it to see what new things He is saying to us. Though many parts are very difficult, and some, especially sections of the old Jewish Law, seem irrelevant to our present circumstances, it is only by soaking ourselves in the Scriptures, taken as a whole, that we can come to terms with them and build them into our daily lives. In this reading, we derive encouragement as we consider the various biblical characters, their blotted spiritual histories and their shortcomings, and realise that they were very human figures, just like ourselves, who yet could know what God was like, could walk with Him and build their relationship with Him into their daily living.

To make the Scriptures available to others, Dr. Ogden said, is the aim of the Bible Society. English speakers are fortunate in having numerous versions from which to choose the most meaningful. It is very important to put the Scriptures into language which people today really understand. To do this, translators first need to find a *form* of language which communicates the message and evokes a response to what God is saying. The Bible is a literary document and must be approached from a literary standpoint. Sometimes the writers have used poetic or very exaggerated language to convey a particularly strong message and this presents a problem. For example, how should Malachi 1:2-3 be rendered: "I have loved Jacob and I have hated Esau"? Did God really hate Esau? Does He have favourites? Other parts of the Bible give the distinct impression that He does not. Should this Hebrew idiom be translated directly? No! because in that alien form it can convey a very bad meaning. There is a cultural pattern here which must be worked out and considered, so that the ideas represented can be built into the translation.

The work of Bible translation is very difficult and lengthy. Some of the Bible Society's work in Taiwan, as in Africa, Papua New Guinea and other developing countries, is with tribal groups who, until now, have had no written language. The linguist's first job, therefore, is to live with the people and, as well as learning to speak their language and working out its grammatical structure, to devise a method of representing its sounds on paper. Until recently, the system used here in transcribing some mountain tribal languages has been a modification of the 'Bo-po-mo-fu' (the Chinese phonetic script, named for the first four symbols, similarly to the naming of our 'alpha-beta') but now a switch has been made to romanisation which, since it uses Roman letters, makes typing, printing and computerising so much easier with the machinery currently available.

Once the language can be written, the translators must select from the particular tribe a small group of people who are able and willing to work with them for long hours, day after day. They must make sure that these helpers clearly understand the meaning of each section and then hope that they can find suitable words, expressions and illustrations from their own language. This work is very tedious – long working days of constant concentration and little variety. The practical problems of understanding are great and, in Taiwan, most of the helpers are younger men with some theological training who, however, have been educated in Chinese and may not have such a literary command of their own tribal language.

Dr. Ogden works closely with the various translation teams who are producing a shortened version of the Old Testament for the Taroko, Paiwan and Bunun tribes and he will soon begin assisting the group producing a New Testament for the Yami people of Orchid Island. "All of these," he writes, "are in various stages of completion. To produce a shortened form of the OT requires at least 3-4 years of steady and sustained work. A NT would require a similar length of time. Requests come from more and more of the tribal peoples for work to be begun on their language, and there is enthusiastic, albeit limited*, financial support from the churches for this to be done. In addition to this regular work of Bible translation, there are other projects currently under way. One is the production of a Concise Bible Dictionary in Chinese. It is hoped that during 1987 this project will be completed. Also due to be published in 1987 is a Chinese-Greek lexicon. Work is progressing steadily on a NT Study Bible, one with explanatory notes to assist students of the Bible more readily to grasp its meaning. These latter are not often thought of as Bible Society priorities, but they are vitally important when Bible study materials in Chinese are in such short supply."

The Bible Society needs the support of every Christian. Those of us who take for granted church services and Bible readings in our own language, and our Bibles at home for private or small-group study, can make a 'sacrifice of thanksgiving' by remembering the work of the Society and its translation teams. As disciples of Jesus, we may not all be able to obey His command to 'proclaim the Good News to the whole creation' (Mark 16:15) by going to foreign parts, but we can all support the translators in the difficulties and tedium of their work, especially in the primitive conditions in which many of them have to live, with our prayers and through our giving.

*The mountain people, on the whole, do not share fully in the increasing affluence of Taiwan's still improving economy. Ed.

A GIFT FOR NEW MUSIC

A cheque for US\$2000 was received in December from the Reverend Patric L. Hutton "for printing the music that Liu Ting-Hua is working on in New York."

Fr. Hutton worked in Taiwan for ten years in the 1960's. He was based initially in Tainan, from which parish Fr. Michael Liu Ting-Hua has gone on study leave to the General Seminary. Part of his work there is to adapt liturgical music to the Chinese words.

Fr. Hutton's letter continues: "Ting-Hua convinced me (very easily) that this is indeed a worthy cause. I will also give the same amount next year . . . Ting-Hua tells me that it will take that much time to proofread and get it ready to print."

This Diocese greatly appreciates Fr. Hutton's generous assistance.

EAST MEETS WEST IN THE KITCHEN

Have you ever sat in a Chinese restaurant with family or friends, each of whom has selected a different item on the menu, and wondered why the orders come one at a time, instead of all together as in most Western places?

Chinese cooks will tell you that many of their succulent dishes are the result of lengthy preparation — chopping, pounding, slicing, mixing and marinading — followed by only a few minutes of actual cooking, over a very hot flame. Then, too, that the food tastes best if eaten immediately. Now, add to this the customary method of eating in China, with each successive dish placed in the middle of the table and everyone helping himself with his chopsticks, and it becomes clear that Chinese chefs are not expecting a dinner party to sit and wait until each person has been presented with a dish of his own, polite though this may be in Western society.

But what of the cook at home? When guests in a Chinese home sit down to dinner, is Mother there, playing hostess at her table? Probably not! Unless she has hired a cook for the evening, she is out in the kitchen slaving over a *really* hot stove to produce one dish after another, each to be rushed steaming to the diningroom by some other family member.

People's ways of cooking are largely shaped by their environment. This quick, last-minute method of cooking, we have been told, stems from the life of farmers in Mainland China. Not for those farming wives the large built-in hearth of the British Isles, with a pot simmering over glowing logs or smouldering peat, or the coal-fired slow-combustion oven warming the whole room whilst baking a joint of meat surrounded with vegetables, from which the family's complete meal could then be served at the same time! In China, with vast areas having been cleared and put under rice since time immemorial, the only fuel available for most kitchen fires was the dried ricestalks outside. As these burn very quickly, a special kind of stove was developed. Placed against a wall, the brick structure had an opening to the outside of the house. Mother first spent a considerable time cutting the meat and vegetables into small pieces that would cook quickly and mixing the sauces and spices to add to them. (There is a small flower which grows here and also in Papua New Guinea. There, it is called "Four o'clock" because it is at that time in the afternoon that the flower opens. The Chinese name means "Cooking flower", because its opening told women working in the paddies that it was time to begin preparing the dinner.) When all was ready, the children were stationed outside the kitchen to feed ricestraw into the stove, on which Mother turned and stirred the contents of the wok to get everything cooked before the straw was used up.

One of our missionaries, Mrs. Lois Ogden, has a great gift of hospitality which is well-known and much appreciated. Several of the Chinese ladies whom she and her husband entertained expressed their envy of her ability to sit and chat over a pre-dinner drink with her guests and then, in no time at all, place before them a complete and tempting meal. They said they would like to learn some of her secrets, including some ways of using an oven.

Towards the end of 1985, Lois arranged a monthly cooking class for the ladies of the Chinese congregation at Good Shepherd, partly in response to this request but also as one means of helping to bridge the gap, caused by differences in language and culture, between East and West in our Christian family. At these meetings, held in the Ogdens' house, Lois or some other Western member of the congregation demonstrated the preparation of one or two dishes. After a friendly time while the food cooked, the group sampled the results. Mrs. Jiann-Miin Powell gave valuable service as interpreter and in providing translations of the recipes. These gatherings have been very much enjoyed and now that Lois has taken on a new job, of secretarial work for the producers of the "Lutheran Hour" on the local Chinese radio, they have moved to the home of Mrs. Marge Anderson.

To express their appreciation of the classes, the "students" invited *all* the women of the English congregation to an end-of-year Chinese dinner at the home of Barney and Jiann-Miin Powell. The hostesses had obviously put their best feet forward in the kitchen, and presented an excellent meal. Afterwards everyone sat round for an enthusiastic singsong of Advent and Christmas hymns. This very happy evening provided another opportunity for the two groups to find common ground and enjoyment within the wider framework of our shared Church affiliation and Christian faith.

A FOREIGNER LOOKS AT TAIWAN – Part 7

Sunday! What a variety of pictures that word brings to mind, according to our particular backgrounds and lifestyles! For some it means a late morning, a baked dinner, a snooze over the paper and then, perhaps, a little gentle perambulation behind a self-propelled lawnmower. Other people imagine a day with the family at the beach or on a picnic in the countryside. In some countries these days, it is the subject of wrangling, over the proposed opening of shops, or football and racing. For a seemingly diminishing number of people, the first thought is “Church”, followed by a relaxing day at home with the radio, catching up with correspondence or waging war on the weeds outside.

Here in Taiwan, Sunday is the only day off for the majority of employees. It begins more quietly than other days as people make the most of the opportunity to sleep in but, even so, there are plenty on the move by about eight o'clock. The nearly deserted streets of Sundays in Melbourne city, for example, are unknown here, except for a short while on the morning after the Lunar New Year's Day.

How is this holiday spent? It has two names in Chinese, Sun Day and Worship Day. There are church services for the Christians and, as the second name implies, this is also one day on which the religiously-minded of other faiths visit their temples for private prayers. Some call in on their way home from the seven-day-a-week markets, with fruit and other foods to be presented on the altars while prayers and petitions are made and then taken home to feed the family.

For quite a number, Sunday is a family day. Taking the children to see grandparents, uncles, aunts and cousins can take up most of the day and sometimes Saturday afternoon, too, if the parents are fortunate enough to be free then and if the older generation live in another part of the island. Students and single working people who board or share a flat in the city like to go home, especially to Mother's cooking. Other couples are themselves the hosts and the wife, with perhaps her mother-in-law or a sister, spends a great deal of the time in the kitchen. If neither visiting nor entertaining, those who feel like a lazy afternoon can always watch television or read.

For friends and families who go out, by bus or car or on the family motorcycle, the market is by no means the only place where people are at work to entice money out of pockets and purses. Sunday is a good day for shopkeepers to sell knickknacks and edibles as well as catching the trade of those with some free time to shop for such items as clothes, furniture, potplants, books, a new car or a spare part for the washing-machine. Street vendors station their foodstalls at corners and along thoroughfares or spread their wares on mats on the footpaths or in the subways to attract the hundreds who have chosen to spend the hours strolling round the city. The large department stores are also open as usual till well into the evening and are a big draw, particularly for young people. Prices are often higher than those in the smaller shops but this does not matter much, since most of the folk are only window-shopping, on the *inside*. Also, there is the amusement of riding on the escalators or in a glass ‘bubble’ elevator from which, as it glides up and down one lofty side of an interior court, one can survey the throng below. There are icecreams, soft drinks and snacks on which to fritter away the week's pocket money and a dazzling variety of goods, both locally-made and imported, to gaze at and finger. In such stores, many of the shop assistants are paid on a commission basis and some are understandably anxious to make a sale. Neatly dressed in smart but feminine uniforms, they are quick to offer a coral necklace or a dress with an eager “Very beautiful!” to a passing Westerner who, they hope, may be a wealthy tourist in a spending mood. Others, after many disappointments, stand in bored, dejected two's and three's watching the sightseers stream by.

Outside, the footpaths are traversed by many feet as young and old wander from one shop to another, in and out of eating places and round the picture theatres. Young parents, both of whom are probably at work all the week, spend the leisure time with their children. Older people may be chatting with friends. Small clusters of teenagers, boys or girls or, in the upper teens, both, stand about deciding where to walk or which bus to take next, and courting couples, hand in hand and all but oblivious to the crowds around them, try to stretch out this time together.

There are many other places for spending Sunday. The museums, of which there are a number of different kinds, always have a goodly number of visitors, especially the National Palace Museum, as do the art galleries and the zoo. A bright, sunny day sees many making for the parks. There the elderly can sit and enjoy some green, the children can run around, and sporting areas provide more strenuous exercise for those so inclined, while trees, flowers and pavilions make a pleasant background for countless snapshots of family and friends — in fact, the only hazard in moving about the park is accidentally to get between a photographer and his subject. Vendors are not allowed in, but they do a steady trade in light refreshments outside the gates of some, and one enterprising fellow parks his cart halfway along one side of a popular place in Shihlin and passes icecream cones through a gap in the tall hedge.

That ancient Chinese art, kite-flying, is still carried on where there is a large enough vacant allotment with a reasonable breeze, though these days the sharks, birds and dragons that soar above or flap on the kite-seller's stands are not handmade from paper but mass-produced from sheets of gaudy plastic. As with some Western toys, Dad gets as much fun from this occupation as do his children. Another family favourite, especially in winter, is the hot-spring area at Peitou. Visitors to this place brave swirling clouds of sulphurous vapour to swarm across concrete slabs set in the almost boiling water and stand or squat to cook eggs — hen, pigeon or goose — in the spaces between. It is not so easy for parents to join in another well-patronised pastime, riding tandem bicycles. From what one sees in the spacious area surrounding the Sun Yat Sen Memorial Hall, where these are for hire, this is sometimes the first attempt at riding by either party and results in much laughter and a few spills before the game is mastered.

In almost any weather, sports of one kind or another occupy many of the one-day holiday-makers. School and university grounds have basketball courts which are free and, for a friendly match, can accommodate a considerably greater number of players than the usual five per team. Some also have swimming pools for the summer months and run swimming classes. Soccer and baseball are popular and table tennis tables abound, in schools, recreation halls and private houses. For those prepared to buy equipment or pay entrance fees, there are tennis courts, ice-skating rinks and bowling alleys, and many other games as well. Some people, especially the English and Pakistani sections of the community, play cricket during the summer, while other expatriates take part in softball matches. Still other people take themselves off to the beaches which, like the swimming pools, are usually patrolled by lifeguards.

And mountain-climbing is free for all. Men and women, young and not so young, enjoy this form of physical activity, as their ancestors have done before them. Some choose the easier way and walk up the roads or even take a bus halfway to begin with, but others climb long distances over uneven ground and between the trees, partly for the exercise and partly for the joy, at the end of it, of sitting in peace on the mountain-top, surrounded, but for the rustling of leaves and grass, by silence, breathing in the fresh air and absorbing the tranquility of hills, valleys and the distant sea for an hour or two, before descending once more to the world of bustle, noise and preparations for Monday.

A crowd of cooks
at Peitou's
hot springs

